TROVBLES in Bohemia, and diuers other Kingdomes.

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Bohemia. [Appendix - Hist.]

Procured by the Diuellish *Practises of State-medling* IESVITES.

With a true Discouery of them, in their most secret Consul-tations.

Richard Grosvenor

Written by a Father of their owne Facultie, *in the Iesuites Colledge at Prage in Bohemia:* Truely Translated out of French, *according to the Originall Copy.*

LONDON,
Printed by W. I. for Iohn Pyper, and are to be sold at his shop at Paules gate, next to Cheape-side, 1619.

TROVBLES

in Bohemia, and diuers other Kingdomes.

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Written by a Father of their owne Faculte, *in the Iesuites Collegiate of Prague in Bohemia:* Timely Translated [illegible] *accordingly* [illegible] guide [illegible]

LONDON,
Printed by W. I. for John Pyper, and are to be sold at his shop at Paules gate, next to Cheape-side, 1619.

To the Reader.

FOR true discouerie of the Iesuites, as they are really in their nature, inclination, and daily practise; many haue heere-tofore attempted it, and come verie short of their aime and purpose, as beeing a case so couertly concealed to themselues, and vnder such sharpe and seuere Lawes, that none of their owne coate (who are best able to set downe the truth) durst aduenture to vndergoe the labour.

Now at the last, one that hath liued long time among them, euen from the degree of a Nouice, to the dignitie of a Father of the Faculte, hauing faithfully obserued their whole carriage, their hor-

rible course of life, in whoredomes, adulteries, cruelties, murders, and pressing into the affaires of Princes, to depose or aduance at their pleasure, to determine of Kingdomes, Estates and Successions, and to order all things as they list. This man (no doubt) moued thereunto by the spirit of God, and hating to continue longer in such an hellish Sinck of sinne, hath truely set downe the following Discourse, causing it to be printed in Latine, and diuers other Languages, that the world may be the better acquainted, with such a generation of Vipers, vnworthy to liue within the compasse of any Christian Common-wealth.

How troublesome they haue bin to the Kingdome of *Bohemia*, and many other great Estates beside, by medling in State-matters, and entring into very dangerous practises and conspiracies; hee hath particularly digested in their apt places. Which, if any of them shall dare to answere or contradict, either by pub-

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lique printing, or priuate vnder-hand-writing (he being ſufficiently knowne to them all) he proteſteth, to make ſuch a further addition, of matters concerning them much more neerely; as will procue to their vtter confuſion indeed.

In the meane while, this *Diſcouerie of the Ieſuites in their moſt ſecret Conſultations*, is commended to thy kinde acceptance, to reade it aduiſedly, and with iudgment, becauſe it is a Relation of no meane importance: Inceſſantly beſeeching Almighty God, to bleſſe our King & Countrie, and all Kingdomes elſe beſide, from the horrid machinations of State-medling *Ieſuites*.

lique printing, or priuate vnder-hand-writing (he being sufficiently knowne to them all) he protesteth, to make such a further addition, of matters concerning them much more neerely, as will proue to their vtter confusion indeed.

In the meane while, this *Discouerie of the Iesuites in their most secret Consultations*, is commended to thy kinde acceptance, to reade it aduisedly, and with iudgment, because it is a Relation of no meane importance: Incessantly beseeching Almighty God, to blesse our King & Countrie, and all Kingdomes else beside, from the horrid machinations of State-medling

Iesuites.

A DISCOVERIE OF the Ieſuites, in their moſt ſeçret Conſultations.

THat which *Marcus Cato* in elder time ſaide, to wit; If one Sooth-ſayer lookt vpon another, they might well fall into a laughter: the verie ſame may as eaſily be ſaide of the Ieſuites, viz. That it were a wonderfull thing, if one Ieſuite beheld another Ieſuite; to reſtraine the one from ſmiling at the other. I ſpeake not now of ſimple Ieſuites, to whom; be it, that through their weakneſſe of ſpirit; bee it, that they hold good opinion of their Religion; or

bee it, that their little imployment in their very subtilleſt ſecrecies, do make them vnskilfull and not knowne. For ſuch men are held vnder ſo ſeuere a diſcipline, as not one of them, except hee haue a very good Noſe, can ſauour or perceiue the Monſters, couered vnder the cloake of ſuch rigour.

Wherefore I leaue them, to ſpeake of Arch-Ieſuites themſelues, of Regents, Fathers, Prouincials, and Generals of their Order, who do hold ſuch a communitie in all kindes of wickedneſſe in generall, and particularly in whoredomes, treaſons and Magicall artes; as each man may iuſtly bee amazed, if a Ieſuite ſhold meet his mate or companion on the way, & (ſeeing himſelfe in him as in a Glaſſe) did depart without immeaſurable laughter. I haue therfore cõcluded with my ſelfe, to deliuer (in this caſe) certaine things, whereof I my ſelfe haue beheld the greater part, the reſt I haue learned of the Ieſuites themſelues, whom I can name, and vndoubtedly will name thē, if they dare ſo much as open their mouths

againſt

againſt this which I haue written. For this time I purpoſe but briefely to trace thé, & in paſſing along, deferre further to deſcribe them, till (God ayding) more amply (in due time) I ſhall deliuer their apt circumſtances.

Firſt of all, if thou entreſt into any Colledge of the Ieſuites, eſpecially of them that are builded in any great and populous Cittie: but why do I ſay eſpecially, in regard, that not any one of them is erected, in any abiect or obſcure place? I ſay then, if thou entreſt into ſome one of thoſe Colledges; take diligent note (at firſt ſight) of the Porter, figuring a *Charon*, or rather a *Cerberus*. For ordinarily hee muſt be an olde man; but if he bee any thing young, he is ſuch a one, of whom they haue long time (moſt exactly) approoued his ſilence and faithfulneſſe. This fellow, as well as any of the reſt, knowes all the myſteries of their *Cabala*, or ſecret cunning.

In his cuſtodie he hath all kindes of habites, as well for men as women, of al man-

ner of conditions. By this meanes, the Iesuites doe suite themselues according to the person, whom they can best assure themselues to represent, and thereby, do exercise verie strange impostures. For sometimes ye haue men among them, that (apparelled like Soldiers) will walke along the streetes and subburbs, haunting the Burdelloes, & addicting themselues to all kindes of wickednesse and whoredome. Sometimes in the habite of Cittizens, appearing as if they were *Lutherans* or *Caluinists*, they sculke into common Innes and Tauernes, like spyes, listening in companies what is said of thē, and enquiring after the attempts of others. Sometimes in Doctors disguises, as found Catholiques, when they know the dwellings of the richest among the people, and that haue any children: thither they resort, and pretending there some earnest businesse, by diuers meanes they compasse further acquaintance with them; and then aduise them, to haue their sonnes enstructed in the Iesuites Colledge. For (say they) we

haue

haue ſtudied in their Schooles, and (God be thanked) there we haue no way il profited. Somtimes in the garments of gallant gentlemen, accouſtred in the braueſt faſhions; they crowd into the Courts of Princes, entitling themſelues to bee their followers. Sometimes diſguiſed like to poore trauellers, they walke abroad to beg an Almes; but eſpecially of Diuines among the Proteſtants and Caluiniſts, to finde what they write or ſpeake againſt them. Theſe are thoſe kinde of people (my Maſters) wherewith (to this inſtant) you haue bene ſo villainouſly beguiled. But to the end that we may giue you warning (hence-forward) of ſuch craftie ſpyes, I will declare vnto yee in the following diſcourſe, what councels they haue enſtructed, and doe yet teach among them, euen on the daies that I haue occaſion to ſpeake of.

It may be inſtantly demanded of mee, to what purpoſe they vſe the habites of women? *Terence* neuer knew how to perſonate a Bawd more properly, to entice the

affections of young delicate wenches; then the Iesuites now-adaies doe practise, but aboue all, the Porter, of whom we spake before. For that subtle fellow, by his flatteries and allurements, doth easily discouer that, which his other companions make further vse of, in their close corners and Chappels of their Churches, by the beneficiall helpe of Auriculare confession. To compasse his intent, he acquaints himselfe with the poorest widdowes and yong women, and oftentimes with maid-seruants and Laundresses, aduising them, to send their owne daughters and their friends, to require an Almes at their Colledge. After that this villaine (by his enchauntments) hath wonne them to his will, out of rent and tatterd garments, which they came in thither, hee new cloathes them in goodly accoustrements, which (for the purpose) is kept in his charge: and hauing thus fitly furnished them, he conducts them to my Masters the venerable Fathers, thorough blinde darke vaults and vnknowne waies.

And least hee should any way bee discouered, he will not doe this in the day-time, but awaites those apter opportunities, as the Dog and Woolfe doth.

Thus do they spend the whole night in banquetting and feasting, which they of younger degree among them, shall not be able to perceiue. For to worke these stratagems, they haue grottes and vaults, obscure and vnnoted places vnder ground, in imitation of them that (in elder times) were deuoted to *Venus*, where, in such bruitish manner they do exercise their whoredomes: that *Titus Liuius* reporteth, that the Senate, fearing the high displesure of God, did ruinate those Brothelries from the top vnto the bottome. And this is the seriousseruice of the Iesuites Porter. Whereto I further adde, that if peraduenture any one shall finde him-selfe amazed, beholding such huge heapes of contrary habites in the Porters possession, and (Nouice-like) do demand, for what vse they serue: he is answered, that they are there kept for

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the performance of Comedies, which they employ their yonger Disciples heads withall, while themselues do vse them to other intentions, as more proper to their principall aime.

But if thou be fauoured, to come within their Temple, be assured, that thou art then vnder an Iron Heauen: For thou hast ouer thy head a bloody *Mars*, and not the God and Prince of Peace. Vnder thy feet, thou hast an hideous gulfe of hels, a very shop of hangmen. I will heere truely and faithfully set before thine eies, what I my selfe (beeing a Iesuite) haue seene among them.

At *Prage*, in the Loft aboue their Temple, there shalt thou finde infinite store of yron Chaines and Manacles, such as are vsuall in *Bohemia*. In another place, made apt for the purpose, are Cannons orderlie kept, with good store of Muskets: and in the middest betweene them, are goodly Launces and murdering Axes, with verie great heapes of ready prepared Bullets.

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The very like is to be seen in their temple at *Craconia*, and I make no doubt, but as good prouision is to bee found in their other Colledges.

But would you know, wherefore they haue this preparation? I must trulie confesse vnto ye, that at my first entrance, I thought it to bee very strange and prodigious: but now I wil acquaint ye with their intimate desseigne. The Iesuites knowing verie well, that (in regard of the strange troubles mooued by them, and the remarkable treacheries by them daily committed) they are hated vniuersally, euen (as it were) of all the world, especially of the greater part of honest minded men among the Papists; For they make no reckoning of any person, no, not of them euen of their owne Religion, prouided, that thereby they may gratifie the Pope, were the question made, of the ruine & confusion of the whole world, and be-

traying of their owne natiue Country: For this cause, I say, they are in continuall feares, and therefore by this warlike furnishment, they prouide betimes for their owne safety. For I haue heard it deliuered from their owne mouthes, that they dread, least the like accident should happen vnto them, as sometime did to the *Templers*, who, although they were then verie good Romane Catholiques, did yet notwithstanding become so insupportable, through their ouerabounding ambition and couetousnes: that, by consent of all Christian Princes, and by approbation of the Pope himselfe; euen in a moment (as it were) and quite through the world, they were all slaine and massacred. The like hapned to the *Pythagorians*, who were Jesuites of the Pagans in *Italy*.

Now their purpose is, that their defence and their Armes, should be especially placed in their Temples or Churches,

ches, to the ende, that when ſtirre or inſurrection ſhall happen: the Papiſtes which ſhall come to their ſuccour, may quickly be armed. Or elſe, if (by accident) the partakers of the contrary Religion, ſhould aduenture to robbe and ſpoile them: they might bee confounded, with ſtones and weapons hurlled downe vpon their heads. Now, I would demaund this queſtion of them; whether, of the houſe of praier, this bee the way or no, to make it a den of theeues? But you ſhall heare things, which you will much more both admire and deteſt: For all this which hitherto hath beene ſaide, are Roſes and Flowers, in valuation of them that follow.

Vnderneath the pauement of the Church belonging to the Ieſuites, in the Cittie called *Grats* in *Stiria* (where the Arch-Duke *Ferdinand* maketh his reſidence) and in ſome other places; they haue cauernes & priſons vnder ground,

whereinto they descend by verie secret waies. Into these dennes, like *Cacus* in *Virgill*, they carrie all their riches and rapines, hoarding vp their no meane store of monie. And in this manner, not onely with great willingnesse, but likewise in vnspeakable pride; these honest men make profession to bee verie poore; supporting their pouertie with admirable patience, and cursing them, that will not professe the same pouertie with them, reputing them vnworthy of so happie and heauenly a crosse. They do ordinarily dispose their treasures in such sort, that the maine heape or hoard lies hidden vnder the high Altar. By which meanes, in singing their loudest Masses, they sacrifice to *Mars* aloft, and to *Mammon* below.

In those prisons also vnder the ground, is a Librarie likewise, composed of halters, swords, axes, pincers, racks, manacles, ladders, & such like engines: whereof they make vse, in binding and torturing

ring men, inflicting such most miserable torments, on thé that fall into the hands of such tyrants, as do surpasse in cruelty *Mezentius* or *Phalaris*. They haue store of disguises also, such as are fit for hangmen, as hoods, doublets and breeches, the sight or description whereof, doe carrie great horror and affrightment.

But alas, to what purpose is al this storehouse or shop prouided, by these men so religious, as tearm themselues to be followers of the most perfect mildnesse of our Sauiour? By these instruments, they do captiuate the vnderstádings of their poore schollers, vnder Iesuitical tyrany. For if once they take knowledge of any one, whom they suspect in his carriage, that he will not proue a sound Iesuite, or stand in feare, that by his escaping from them, he wil discouer their secrets: they load his feet with irons, & after they haue made him to endure both hunger and thirst, they neuer cease, till (by cruell torments) his life be expird. I impose no lie

slander vpon them, but write what I haue seene, and know to be true.

There was a young Gentleman, of a verie gallant spirit, in *Gratz* in *Stiria*, named *Iaques Clussaus*, of the Prouince of *Karneten*, who hauing beene miserably beaten, and whipt with stirrop-leathers, for a verie small fault, he threatned thé; that he would get from them, to complaine publikely of their vniust dealing with him in this manner. Whereuppon, he was by them shut vp into such a prison, as wee haue already described, where he might make sure account, neuer to come forth. We the yonger schollers then, & Students in the same Colledge, made no doubt at all; but that there he was put to deth by very strange torments. I will publiquely divuldge, in stead of that poore Gentleman (when time shall serue, with all the circumstances thereto belonging) the whole manner of that tragicall example, and

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of ſuch a tyrannie, as neuer had his like; euen as himſelfe would haue done, if he had liued.

Beſide this, I will make knowne to the eies of all the world, another famous wickedneſſe, committed by the Ieſuites of *Fulda*, vpon the perſon of one named *Martin*; whoſe Father and Mother are yet liuing, in the Towne of *Miltemberg* or *Milberg* in *Franconia*. And how many women (thinke you) haue theſe deteſtable wretches maſſacred, and cauſed to periſh, in thoſe kinde of ſecret Dennes? How many young Infants haue they there ſlaine and ſtrangled? How many young people haue they robd verie rich houſes of? For my ſelfe, I know it to be moſt certaine, and therefore I dare diſcloſe it. How many times haue we thē (poore Nouices) heard their lamentations, the wofull cries of young Infants, the ſighes and loud exclaimes of our tormented Brethren, able to haue

mooued

mooued pitty in a Flint, and made our haire ſtand briſled with affrightment vpon our heads? Some of the ſimpler ſort among vs, did verily imagine, that it was the departure of dying people: but I that had better experience, knew that the Babe was no ſooner borne, but there the Mother and it muſt both die together.

In briefe, the Ieſuites, to reach the ſupreame degree of Diabolicall wickedneſſe, haue obſerued a kinde of cuſtome in thoſe places vnder ground, to make ſuch ſtrange ſpectacles there to be ſeen, as if it were among ſo many Deuils. For they will diſguiſe themſelues with dredfull maskes and habites, vizzards with terrible gaſtlie lookes, and commanding our yonger Nouices to bee there preſent; doe ſhew themſelues in this manner to them, deliuering horrible ſhriekes and cries, to make proofe of their conſtancy and reſolution. For

they

they will admit none to the ſtudie of Magicall Sciences, whom they know to be weake and fearefull of courage: but, as vncapable of ſuch high Miſteries, they referre them to the exerciſe of other inferiour Artes. But as for them of hardie and bolde ſpirit, they are reſpectiuely noted, and reſerued for thoſe more ſerious ſtudies.

Yet many times, theſe kindes of eſſaies and probations, doe fall out but badlie, as it happened at *Prage*, in the yeare, 1602. in the Moneth of September. For, as the fiue principall Ieſuites, deuiſed how to affright their younger people, vnder the ſhape of Deuils; a fixt, and verie true Deuill indeed, mingled himſelfe among them, and dealt in ſuch ſort with one of the fiue diſguiſed Deuils, that he died within three daies after. It is euerie mans common talke, of this pranke in *Prage*. And yet the Ieſuites, beholding ſuch a tragicall ac-

dent, and disse of their Deuilrie, will not giue it ouer, but sacrilegiously doe affect the Magicke arte still, and hold it in most high opinion.

And in this Science, Father *Cotton* the *Frenchman*, is saide to excell all other of that secte, and yet the King of *France* made such account of him, as he would daily suffer him to sitte with him at his Table, and ordinarily gaue him good entertainment. Those questions haue I beene shewne vnto vs, which in the yeare 1603. hee propounded to a possessed Maiden in *Paris*; whereby, his wickednesse, and the delight hee takes in conferring with Deuils, doth manifestly appeare. The Iesuites themselues do make their vaunt, that he hath an Astrological Glasse, wherein he would let the King see verie perfectly, whatsoeuer his Maiestie was desirous to know: and that there is nothing so secret, or anie acte or matter in the priuate Coun-

cels of other Monarchs, but he can euidently shew it, and discouer it by the meanes of that diuine, or rather deuillish mirrour. It is by the labour of this Magitian Iesuite, that the rest are promised, to haue drawne to their side, one of the most powerfull Princes of the Empire, although hee be a Protestant, because he is saide to be much addicted to the study of Magicke.

Now, as concerning them that bee their Nouices, whom they separate from the rest, onely to instruct them in these artes; they doe first of all explicate vnto them, the nine hundred propositions affixed to *Rome* by the Earle of *Mirandula*. Item, the Booke of *Tritemius*. Item, the Treatise of hidden Philosophie, made by *Cornelius Agrippa*. Item, *Theophrastus*, concerning the constellation and signes of the Planets. Item, the *Steganographie* of a certaine Abbot. Item, the Arte of *Paul*, for the conciliation of

reuelations. They say, that S. *Iohn* was very deepely read in this science. And there is some among them, that do make no doubt, but dare blasphemously speak (as I my selfe haue often-times heard it, and I can name the men and times) most horrid and abhominable speeches of Iesus Christ himselfe.

Thus we haue now seene, that which concerneth the Iesuites in their Temples, whereunto I adde, that those dens and vaults vnder ground, whereof wee haue already spoken, are (in most places) vnder the very heart of the house, or the chiefe Galleries, and not where the people do vsually resort.

Now must I guide yee from their temple into their study; for at this instant, I will not speake a word of their Refectorie or dyning Roome, not of their Chambers, and Court dedicated to their recreations, nor of the disci-

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pline of the Nouices which are profes-
sed; nor of the nurturing of other scho-
lers, that are vnder the charge of the Ie-
suites; neither of the method and order
which they obserue in their studies: be-
cause I referre all these to a more fitting
time, and in regard also that they are to
others sufficiently knowne. But hauing
now brought thee into their study, look
first vpon the right hand, & there thou
shalt behold a very faire and well pro-
uided Library, filled with all kindes of
Authors. Their Bookes are all bound
in Leather or Velame, richly filleted and
guilded with gold and siluer. Those
Bookes that be for ordinary vse, are for
the purpose disposed, and chained vnto
long Benches and Deskes. As for the
secret Library, none but the Fathers
haue entrance there-into permitted,
where they serue their turne with such
Bookes as they seuerally desire.

The younger Iesuites, they must make vse of them that are ordinary, and it is not permitted them (without leaue of the Regent) to extract one only word out of the other. Moreouer, in this Librarie, there is not any Heretical Bookes, but all of such Authors as are approued, and bee perfect Romane Catholiques. As for those Bookes made by Heriticks, they iudge them vnworthy of any place among the other, because they are affraid, least they should infect and poison them. And therefore, when thou lookest on thy left hand, there thou shalt see Bookes of some poore Heretiques, all couered with dust, and bound in base and vnsightly Parchments, such as are no way worth the looking on.

These Bookes, the Fathers themselues are not permitted to peruse, without licence obtained from the Regent. And our yonger Schollers dare not demaund it, till first they haue written some

one

one or other infamous pamphlet, defaming that Author (with all kindes of iniuries) whom they are most desirous to looke vpon.

In the midst of this Library, there is a Studie full of seates, separated one part from the other, with a large veile of skie colour. The Fathers seate themselues on the right side, and on the left are placed the very youngest Nouices, who nevertheless haue already receiued some orders among them. The other Schollers are mingled among the ordinary pensioners, to the ende, that they may take charge of them, and in communicating with them, they may enstruct them, to esteeme and highly prize the sweete estate, and excellent Order of the Iesuites. But this is most of all vrged, to such as are rich, and to them that be the onely heires of the very best houses. I will make no mention of their manner of studie, but I will briefly

briefly describe the examine of the Prouinciall, which I thinke (as yet) hath not beene written of.

Euerie Prouinciall, receiueth his name of the Prouince or Kingdome, whereunto he is committed, to ouer-see all things that there are to bee passed. His duty is, to visite the Colledges, to collect and keepe account of their reuenues; and that which is much more, to note verie diligently, who are they (among the better sort) that doe suffer their sonnes to bee trained vp in the Iesuites Colledges, and what number there are of them. Soone after, he must see how the schollers doe multiply, and how the treasures doe encrease; who they be that are conuerted from *Lutheranisme*, and how many of them they are. If there bee none to be found, or if he perceiue Popish Religion to waxe weake in any manner, and that their goods and reuenues doe diminish: then

begins

begins he, to reproue the Regents of the Colledges, accuſing them of ſloth and negligence, paſſing ſo ſeuere an iniunction againſt them, that they muſt make recompence for the loſſes ſuſtained. But if he finde, that they haue carried themſelues as they ought to doe; that they haue conuerted many; that they haue beene great ſparers, and bountifull gatherers: he heapes all kindes of praiſes vpon them, and lifts them vp as high as the third Heauen.

Moreouer, his charge is to enquire, what Princes (of the Heretiques) are neere neighboring; whether they keepe themſelues (ordinarily) more priuate then publike; With whō they haue moſt frequent conuerſation; Of what ſpirit they are; VVherin they take moſt pleaſure; If they haue any care of their ſtate; If they be any thing religious, or rather

to drunkennesse, to loue, or to hunting; If they haue any Catholiques in their Courts, and what manner of men they are, and what number is of them; what reports the people do giue of their Prince; If they fauour his aduersaries; If the Pastors in Churches bee learned men and diligent, or rather ignorant fellowes, and giuen to slothfulnesse: If the facultie of Diuinity doe flourish in the neighbouring Academie; If the Diuines doe dispute often, and chiefely against whom; What Bookes; And of what subiect they haue lately published?

If (peraduenture) the Principall and the Fathers, shall answere with courage and pertinaciously to these questions, and to an infinite number of the like nature, the Prouinciall will then extremely encroll their trauaile and vigilancie.

But if he finde them timorous, or little respectiue of such important matters; he will thus reprehend them, and very rudelie.

How haue yee bestowed your time, you lewd, slothfull and negligent men? Wherefore doe yee suffer the Romane Church to goe to ruine? What reason can yee render vnto our holie Father, for this your carelesnesse? Why doe yee not meddle with State affaires, according as you ought to doe? What doe yee feare? Wherefore (with an vndaunted courage) doe yee not lay hand to this important businesse? It is (for a long time) that you ought to endeauour, and to make perfect the work yee wot of. Consider the incredible vigillancie of Heretiques, while you sleepe in slothfulnesse. Thus doth hee checke and encourage them, with these

or the very like speeches.

Finally, he makes enquirie concerning the Schollers, pensioners, Nouices and the rest; what numbers there are of them? How euery one profiteth? To what studies they are most enclined? If any one among them be a disputer, questioner, or appeare to bee scrupulous. For they will not haue any one admitted to the study of Diuinity, till he bee first well exercised in their Scholasticall disputations, and soundly instructed in the Articles of their Religion.

Moreouer, the Prouinciall hath charge to enquire, if (by good hap) any one can bee found among them, who (if necessitie required) were so valiantly disposed, as he would make no difficultie, to enterprize or vndertake some commendable acte, though it be to the losse

losse of his owne life, for the amplification of the Romane Church.

This examine thus made, and set downe in writing, is sent by the Prouincial to *Rome* to their Generall, by whom all is immediately made manifest to the Pope. And therefore nothing can bee done, nor any thing determined, or spoken off through Christendome: but it comes to the Popes knowledge, by the meanes of these traitors to euery Kingdome. These Iesuites also, at euery three yeares end, are transported by their Prouinciall from one Colledge to another, for the better furtherance of these serious negotiations.

For conclusion, I will hereunto adde the wonderfull subtilties of the Iesuites, not long since newly polished ouer in their common Councell, and how they

haue laboured, and yet do to this day, to bring their purpose to effect, for the subuersion of the Church and State in the Romane Empire.

For their onely intent is, how they might diuide the Princes of the Empire one from another, and put to death the principall Doctors; to induce (in their place) the tyranny of *Spaine*, and the Papall Primacy into *Germany*. And because I well remember, how the same intention was discoursed to the Prouinciall *Del Rio*; you shall (neerer hand) behold a short suruay, of their State-counsels and machinations.

First of all, the maine scope of their endeauour doth stretch so farre, as, how the most potent Princes of the Empire, might bee alienated, and estranged one from another. The meanes of this alienation

enation is, that they (hauing among the diuersities in religion) therfore the Emperour should publikely declare, that libertie in Religion ought to haue no place, til first of all there be restitution made, of that which hath beene vsurped since the conference of *Passaw*. For a certainty, the Protestants will flatly refuse it. That he leaue then the Princes, and make the same demand of the imperiall Cities, whether they will obey thereto, or no. If they yeeld thereto, all goes well; if not, that hee lay the Proclamation vpon them, and giue them (as a prey) to their neighbouring Princes, and euermore, to one a *Lutheran*, and to another a *Caluinist*. For the Papists doe not imagine, that the Protestant Princes should be so wise in the affaire of *Donawert*, as any way the Prince *Palatine*, and the Duke of *Wirtemberg* should hinder it, by their opposition to the Duke of

Bauaria.

Bauaria.

But if they should so doe, they then bring them-selues within compasse of the proclamation, and all meanes of pacification, not onely with the papists, but likewise with the *Caluinists*, were the quite cut off.

Now, because they haue carried themselues with more aduised consideration, then (at first view) was promised; the Iesuites make their recourse to these subtilties. For one or two imperiall Cities being published by proclamation, hardly will any Prince bee so backward, but he will couet to bee one in the common prey; and rather to regard him best, that can get more then is his owne, then him that shall stand doubtfull, and ennie him in this fortune. And thus you behold them in their generall expectation.

Con-

Concerning that which toucheth in particular, the aime of the Ieſuites is, how beſt they may diuide the *Princes of Saxonie*, to the end that their ſtrength may grow to diminiſhing. And they haue found a meanes, whereby very commodiouſly to performe it. Firſt, by diſturbing confuſedly thoſe affaires, in the adminiſtration of the Arch-Biſhop of *Magdebourg*, there where the Electour of *Cullen* is already receiued for the *Priour*. In the ſecond place, if this ſucceed not according to their intention; then ſome reaſon muſt be alledged, that may make the Electour of *Saxonie*, to be found vnworthy of his Electours place. For ſo (in elder times) did the *Princes* of the Empire depoſe *VVenceſlaus* from the Imperiall Maieſtie, becauſe they found him ſlowe and tardie: therefore, ſhall not the Emperour (by as iuſt reaſon) deprine the Electour of *Saxonie* of

his Electorship? Then may he giue and restore that dignitie, to the kindred and Family of *VVeimar*, and because the Princes of that house, are as yet vnder age, he may establish (as their Administrator in the Electorate) *Henry* of *Brunswicke*, a verie wise and vigillant Prince. Doubtlesse, this will mooue great troubles through all the Country of *Saxonie*. By this meanes, they shall ruinate themselues with their owne proper power, and make themselues vncapable of resisting their common enemy, when he shall suddenly rush in vpon them.

As for that which concerneth them of *Brandenbourg* and *Pomerania*; there must some pains be taken, that the King of *Poland*, allied with the Emperor, may temper such an agreement with his Vncle the King of *Swethen*, that they may diuide all *Prussia* betweene them. Against which

which (without all doubt) the Elector of *Brandenbourg* will oppose all his power. As for the *Landsgraue* of *Hessen*, hee may compell an equall diuision of the Inheritance, with the *Landsgraue Lewis* his Cosin, and designe the administration of *Hirsfeld*, to the Bishop of *VVirtemburg*. If not, then let him be put to the proclamation, & his whole Country assigned to the said *Landsgraue*.

Finally, it is easie, to set the Duke of *VVirtemberg* and the Electour *Palatine* at oddes, if the Duke be pressed to restore certaine Abbeyes; and for defect thereof, to let him bee proscribed, and that certaine neighboring Monasteries may be assigned to the Electour: and among other things, let it be giuen out, that he hath laide claime to them a very long time. Behold these State-medling Iesuites, and their dismall desseignes, as I

my selfe haue heard them deliuered frõ their owne mouthes, not without great astonishment and admiration. Many more haue they beside; whereof (at this time) I spare to speake; till their answer to these (for they know me wel enough) shall extort from me their full shame & confusion.

To this end also, tendeth the peace of the Lowe-Countries, and that of *Hungary*. But I hope, that God will open the eies of Princes, to hinder the course of these batterers of Kingdoms; & I trust that he hath permitted all these deuices, for the better safetie of his Church, and open publication (in time) of those discords, which they labour to sowe among the Princes of *Germanie*, being kindled betweene the Emperour and his brother *Mathias*, most deare and obedient sonnes to our holy Father.

Let

Let me alſo giue yee another note, of a new deuice among the Ieſuites, in diſperſing diuers murderers and impoiſoners abroad in the world, to poiſon the cheefeſt Doctors of the Church, Biſhops and others, as well *Caluiniſts* as *Lutheranes*. For I can aſſure ye, that they are ſo expert in this Arte, that very Diſhes, Baſons, Kettles, & other Vtenſels dedicated to ordinary vſes, being but once infected with their poiſon, cannot loſe the ſtrength thereof, although they ſhould be ten times neatlie cleared.

For this cauſe, I deſire all good and true Paſtors of the Church, to haue an eſpeciall care of themſelues, and not to truſt lightly any one about them, except they haue ſound & perfect knowledge, that they haue no acquaintance with theſe Deuils, or their Druggiſts. Neuer came it into my minde, to ſpeake any

thing heereof, but that (verie lately) I my selfe, and some others beside, did heare brags and boastings made thereof, euen by some of the principall Companions of that Sect. And therefore I thought it my dutie, to make it publikely knowne, for the good of Gods Church, and of my Country. Nor haue I at this time, but onely toucht the vlcer, hoping (by Gods assistance) more openly to divulge them, and point them out in their proper colours and circumstances, with euery place and person thereto appertaining.

FINIS.

BRITISH MUSEUM

THE FRENCH HERALD

SVMMONING ALL [illegible]RVE *Christian Princes to a generall* Croisade, *for a holy warr a-*gainst the great Enemy of Chri-stendome, and all *his Slaues.*

VPON THE OCCASION OF the most execrable murther of HENRY the great.

TO THE PRINCE.

Ra[illegible] Nicholson

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